



2. They try to lessen the Dr.'s chagrin by telling him it was their '*opinion*' that he was 'im-







## INTERESTING CORRESPONDENCE.

BOSTON, Nov. 21, 1835.

FRANCIS JACKSON, Esq.

Dear Sir,—Yesterday, at a meeting of the Board of Managers of the Massachusetts Anti-Slavery Society, I was directed by a unanimous vote, to express to you the high sense, which the Board entertain of your generosity and noble independence in proffering as you did, unsolicited, the use and protection of your dwelling house to the Boston Female Anti-Slavery Society, when they had just been expelled by lawless violence from a public hall. The duty thus assigned me, Sir, it is far more delightful to undertake, than it will be easy for me to perform in a suitable manner. If any thing should awaken our gratitude and high admiration, it is the conduct of a man, who steps forth and takes a decided stand in resistance to the multitude, when they are rioting in the way of evil countenance and encouraged by the rich and influential; faintly resisted by the rulers of the people, and scarcely reproved even by the guardians of the public morals. Such a man, like a rock fallen into a rapid stream, may turn the whole current of popular thought and feeling—preserve the ancient landmarks, and avert devastation and ruin.

The outrages recently committed in various places, but especially in this city, will be an epoch in the history of the Anti-Slavery cause, but of our country. They have revealed, so that the blind may see, the alarming state of our guilty land. If this disclosure does not arouse the people to re-assert and vindicate their rights, then are they already slaves in spirit—and are fitted to become themselves the abject subjects of some despotic, who will ere long arise and make his will their law. The citizens of Boston have presumed to do, what the Constitution of the United States peremptorily forbids even Congress to attempt. They have "abridged the freedom of speech." They have trampled upon "the right of the people peaceably to assemble." The apathy of our city government, and the tone of our newspapers (with two or three honorable exceptions) are indeed ominous of evil; but I cannot yet despair of Boston or our country. Other minds I know were affected as yours was, by the late exhibition of the spirit of anarchy in our midst; and I trust many more, whom I do not know, have been likewise moved. I will not believe that there are not yet many left, in this birth-place of the American Revolution, who understand on what is based the security of our civil and religious privileges; and who duly appreciate the importance of maintaining principle and law, and justice and order.

I doubt not, Sir, that your noble example will quicken others to manifest openly their attachment to what is dearer to true freemen, than houses and lands, and all earthly riches and honors.

I am, Sir, with gratitude and sincere respect, yours,  
SAMUEL J. MAY,  
Cor. Sec. of the Mass. Anti-Slavery Society.

BOSTON, Nov. 25, 1835.

DEAR SIR,—I have the honor to acknowledge the receipt of your highly esteemed letter of the 21st inst., written in behalf of the managers of the Massachusetts Anti-Slavery Society; and expressing in very flattering terms their approbation of my conduct, in granting to the Ladies of the Anti-Slavery Society the use of my dwelling house, for their annual meeting.

That meeting was, to all present, a most interesting and impressive one. It will ever be treasured by me, among the highly pleasing recollections of my life, that it was my good fortune to extend to those respectable ladies the protection of my roof, after they had been reviled, insulted, and driven from their own Hall by a mob.

But in tendering them the use of my dwelling house, Sir, I not only had in view their accommodation, but also, according to my humble measure, to recover and perpetuate the right of free discussion, which has been shamefully trampled on. A great principle has been assailed; one which lies at the very foundation of our republican institutions.

If a large majority of this community choose to turn a deaf ear to the wrongs, which are inflicted upon their countrymen in other portions of the land—if they are content to turn away from the sight of oppression, and "pass by on the other side"—so it must be.

But when they undertake in any way to impair or annul my right to speak, write, and publish upon any subject, and more especially upon enormities, which are the common concern of every lover of his country and his kind—so it must not be, so it shall not be, if I for one can prevent it. Upon this great right let us hold on at all hazards. And should we, in its exercise, be driven from public halls to private dwellings, one house at least shall be consecrated to its preservation. And if, in defence of this sacred privilege, which man did not give me, and shall not (if I can help it) take from me, this roof and these walls shall be levelled to the earth—let them fall if they must. They cannot crumble in a better cause. They will appear of very little value to me, after their owner shall have been whipt into silence.

Mobs and gag laws, and the other contrivances by which fraud or force would stifle enquiry, will not long work well in this community. They betray the essential rottenness of the cause, they are meant to strengthen. These outrages are doing their work with the reflecting.

Happily one point seems already to be gaining universal assent, that slavery cannot long survive free discussion. Hence the efforts of the friends and apologists of slavery to break down this right. And hence the immense stake, which the enemies of slavery hold, in behalf of freedom and mankind, in its preservation. The contest is therefore substantially between Liberty and Slavery.

As slavery cannot exist with free discussion—so neither can liberty breathe without it. Losing this, we too, shall be no longer freemen indeed, but little if at all superior to the millions we now seek to emancipate.

With the highest respect, your friend,  
FRANCIS JACKSON.  
REV. S. J. MAY, Cor. Sec. Mass. A. S. S.

## BOSTON:

SATURDAY, NOVEMBER 28, 1835.

## THE MAYOR OF BOSTON.

I had no room, in the last number of the Liberator, to make any remarks upon the apologetical communication of 'AN ABOLITIONIST,' respecting the conduct of the Mayor during the late riot in this city. Indeed, I have refrained from giving a full expression of my feelings upon this subject, lest the charge should be made that my ignominious treatment disqualified me from being an impartial reviewer. The impeachment of Mr. Lyman's conduct by 'HANCOCK,' though couched in plain, blunt language, I certainly conceived to be warranted by undeniable facts and legitimate inferences; and therefore I inserted it, as a merited rebuke to the Mayor, and a warning to men in authority elsewhere. As cheerfully, too, did I insert the vindication of 'AN ABOLITIONIST,' having the highest regard for his character, and the strongest confidence in the soundness of his abolition sentiments—yet surprised that he should volunteer to defend conduct which is wholly indefensible, and which even his extenuations make more palpably erroneous. Why this dear brother should exercise so much charity toward Mr. Lyman, and yet unhesitatingly condemn every other 'gentleman of wealth and respectability' who participated in that deplorable riot, is inexplicable to me; especially as no one knows better than himself, the violation of the Mayor's private assurances to us, in his public behaviour against us. The maxim of law, upon which 'HANCOCK' based his strictures, was as follows:—'He whose duty it is to prevent wrong, and is able to prevent, and does not, commands it.' This, 'AN ABOLITIONIST' does not attempt to refute; and yet the maxim is founded merely upon neglect of duty—whereas 'HANCOCK' proves that the Mayor not only culpably neglected to comply with his oath of office and the requirements of an express statute, but actually obeyed the mandate of the mob, by ordering the destruction of private property. Of what avail is the plea of good motives? and where is the evidence that the motives of the Mayor were good? His duty was plain—he was bound to perform it, or else to resign his office—he did not do it. Whether he refused or neglected to act according to his obligations—or whether his intentions were good or evil—the consequences were fatal to freedom of speech and the security of property. In spite of a thousand amiable protestations, an impartial jury would instantly find him guilty of a high misdemeanor—of 'co-operating' with the mob, if not actually leading it. How would the following colloquy, between the court and the accused, sound in the ear of common sense? 'Why did you not obey the law, Mr. Lyman?' 'Because I deemed it disobedience expedient.' 'Why did you not protect private property from lawless destruction?' 'Because I really supposed its destruction would appease the mob.' 'Why did you not read the riot act?' 'Because it was a respectable and popular assembly.' 'Why did you not disperse this unlawful gathering?' 'Because I deemed it more convenient and prudent to disperse the meeting of ladies?' 'Why did you not protect the person of an inoffensive citizen?' 'Because I thought the readiest mode of settling the difficulty was to lock him up in jail as a disturber of the peace.' 'Why have you not prosecuted the leaders of the mob?' 'Because it might procure me some enemies, or lessen my popularity.' 'Why, throughout this seditious commotion, has no public proclamation been issued by you, enjoining obedience to the laws, and calling upon all good citizens to preserve order?' 'Because they were exclusively abolitionists who were mobbed.' Now, our correspondent may protest against this 'imaginary dialogue,' as he did against 'HANCOCK'; but I conceive that the questions are pertinent, and the replies the best the Mayor could offer. His condemnation would follow *instantly*.

There are a few particulars to which the attention of the reader is requested, in order to place a just estimate upon the conduct of the Mayor. 1. The last eighteen months have been a stormy period in the history of this country. Every where, the utterance of the 'SELF-EVIDENT TRUTHS' of the American Declaration, in opposition to the present horrible system of slavery, has caused as much consternation and fury, as could have been elicited by their promulgation in the Russian or Turkish dominions. The dearest rights of man have been invaded with impunity, and the freedom of speech exercised at the peril of life. During this period, the Mayor has frequently called upon the leading Managers of the Massachusetts Anti-Slavery Society, and desired us, as far as practicable, to cease holding our public meetings for a time, in order to prevent any disturbance of the peace. He behaved with great politeness, and professed to give his advice in a friendly spirit, assuring us on each occasion that he would protect us in the enjoyment of our rights, whenever we felt it our duty to exercise them. It is now apparent, that what seemed to us the dictates of kindness, was nothing better than the prompting of selfishness—a mere desire to avoid trouble and responsibility, at the expense of our freedom of speech. Certainly, the spirit of manliness would revolt from impeaching the discretion, and meddling with the concerns, of an intelligent and benevolent association, by such an interference: it would far rather resolve to stand by them in the exercise of their constitutional prerogatives. However, whether his motives were selfish or charitable, the Mayor will bear witness, that in all our interviews we were courteous and placable; that, in consideration of the inflammable state of the public mind, we again and again held our peace, and carefully refrained from holding any but our constitutional meetings; that we expressed the strongest desire to do nothing needlessly to stir up a lawless excitement; and that we were willing to forbear, as long as forbearance could be justified by christian prudence and the proper discharge of duty. This exercise of his private personal influence with us causes 'AN ABOLITIONIST' to ask—'Is it fair from this to conclude, that the Mayor wished for mobs? His desire ob-

viously was the very reverse, that is, to persuade the abolitionists to forego their meetings, and thus afford no excuse for mobs.' This is a most extraordinary defence! Is it possible that an abolitionist can thus join with our enemies, and accuse us of 'affording an excuse for mobs' when we hold our meetings? Can any thing excuse a lawless mob? 'HANCOCK' does not accuse the Mayor of any active malignity of purpose, or of any desire to get up a mob for the sake of enjoying the pleasure of an Ephesian uproar—but he arraigns him for co-operating with the rioters by omitting to do what he had sworn to perform, and by consenting to surrender private property to destruction, instead of protecting it. Here the matter is perfectly clear. No doubt Mr. Lyman would at any time much prefer that we should be gagged, and to give up the most precious of all human rights, than that a riot should be excited in the city: but is this fulfilling the duties of his office? What is it but a servile fear of the mob, and a low appreciation of the value of our rights, and an outrage upon Liberty and the Constitution? What is it but making mob-law paramount, and committing to the flames the Statute Book of the Commonwealth? It is his duty to maintain the supremacy of the laws—and when the freedom of speech is threatened by violence, instead of urging its entire suppression, he ought manfully to call for its exercise, and declare his determination to protect it at every hazard. Our correspondent truly declares, 'that Mr. Lyman has always said, if the abolitionists chose to have meetings, in spite of the excited state of public feeling, he would defend the right of free discussion at the peril of his life.' This profession proves to have been but idle wind—a mockery.

2. Look at the conduct of the Mayor, subsequently. Having succeeded in persuading us to keep silence during a time of heated excitement, he immediately united with the enemies of free discussion and the rights of man, in getting up the infamous pro-slavery meeting in Faneuil Hall, (a meeting almost as disgraceful to the city as the subsequent riot), signing the call for it, and acting as chairman on the occasion! What could be more mean, more hypocritical, or more cruel, than such conduct? What is treachery if this was not? At the time of the Faneuil Hall meeting, mobs were 'the order of the day,' and the passions of an ignorant, proud and selfish multitude were excited to a high pitch of desperation. The speeches at that meeting were calculated to stimulate their fury to acts of outrage upon the property and persons of abolitionists; and no thanks are due either to the Mayor or to Messrs. Fletcher, Sprague and Otis, that the city was not filled with blood on the evening of that eventful day. God mercifully protected us when we were forsaken and betrayed by him who had sworn to shield us from harm. 'AN ABOLITIONIST' says—'I regret that he should have aided on that disgraceful occasion; but I am not aware that he or any other person who addressed that assembly, was in favor of mobs.' Indeed! Is our friend aware that any body in this country is in favor of mobs? For what have the Boston Recorder, the N. York Courier & Enquirer, the Commercial Advertiser, the Boston Commercial Gazette, the Journal of Commerce, &c. &c. done to make us the victims of mobs, more than Theodore Lyman, Richard Fletcher, Peleg Sprague and Harrison Gray Otis, at the Faneuil Hall meeting? They have all denounced us as madmen, incendiaries, traitors and cut-throats, and thus excited against us the deadly malignity of ungodly men, and furnished an apology for any and every injury that has been or may yet be inflicted upon us—at the same time feebly and hypocritically professing to deprecate mobs. That they are in favor of mobs, as a general rule of conduct, no one supposes—for they themselves would then be liable to an impartial visitation; that they would rather prefer to have abolitionists consent to abandon their cause, or to be gagged, than to be under the necessity of crushing them by brute force, need not be questioned; but that they would rather see us deprived of the liberty of speech and of the press by a 'respectable and wealthy' mob, than with that liberty, converting the nation and changing public sentiment by the force of argument and the omnipotence of truth, is clearly evident from all their writings, speeches and actions. Hence, they are without excuse, and are guilty of our blood.

3. The erection of a gallows before my door, with the murderously significant inscription upon it, 'By order of Judge Lynch,' although it was deemed a vastly amusing affair by those editors who seem to think the hanging of an advocate of negro emancipation of no more consequence than the hanging of a beast or the enslavement of a colored infant, was, nevertheless, a daring transaction which should have filled a virtuous and humane city with horror; but, except sending two or three persons to remove it, the Mayor and the city authorities did nothing respecting it—and, for aught that appears, they deemed it a capital joke. Not one effort did they make to detect the perpetrators of this outrage. Suppose this gallows had been erected before the door of Richard Fletcher, or Peleg Sprague, or Harrison Gray Otis—who doubts whether a proclamation would have been promptly issued by the Mayor, offering a reward for the detection of the offenders, and expressing a strong indignation in view of the deed. It would then have been—'Oh, it was your bull that gored my ox,'—with a vengeance! That alters the case, indeed! But I humbly conceive that my life is as precious to me, as is that of either of the foregoing apologists of men-stealers to himself; and, by the grace of God, I mean if it be spared to make it incomparably more value to my country and the world, than the united existences of that pro-slavery trio.

4. Prior to the meeting of the Female Anti-Slavery Society, the Commercial Gazette (to say nothing of the other prostituted papers) was daily occupied with the most rancorous and seditious articles, breathing out slaughter against the abolitionists, and threatening in the name and by authority of a 'respectable and wealthy' community, to break up the meeting in a riotous manner. At the head of the city government, it was un-

questionably the duty of the Mayor to lay copies of the Gazette before the Grand Jury, to be abated as a nuisance and indicted for sedition—but he took no cognizance of it, although he well knew that it was inflaming the minds of the citizens to madness. So, too, with regard to the handbill, issued on the day of the meeting, offering a reward of \$100 to the ruffian who should first 'snake out' Mr. Thompson: how was this glaring contempt of order, defiance of law, and approval of murder, met by the Mayor? Was he not bound to seek the apprehension of the authors of that handbill, by offering a suitable reward? Certainly—and yet, officially, he was dumb! What he said privately, I know not, nor is it of any consequence. 'Silence gives consent,' is a received maxim—and how condemnatory is its application in the present case! What strong encouragement does such conduct give to lawless and blood-thirsty men! Will they not have sagacity enough to construe it in their favor! Surely, the frogs were wise in preferring king Log to king Stork for a ruler.

5. It was hardly manly or decorous for the Mayor to send to the Anti-Slavery Office, on the day of the meeting, to know whether Mr. Thompson was in the city, and whether he would attend the meeting. It is true, the reason that he gave for making the request, looks very kind and plausible—namely, that he might induce the mob to disperse, should one assemble: but such a step was dangerous as a precedent, and suicidal in its tendency. What! is this the way in which to obtain respect for the laws, or to suppress anarchy, by politely assuring a body of blood-thirsty rioters that the victim whom they seek is not present? Will they feel rebuked by such a gentlemanly assurance? Will not their own inference from it be—'If Mr. Thompson were present, you should be certified of the fact, and might do with him according to your pleasure?' Suppose they had promptly retired, on obtaining the desired information: would they not have complimented themselves upon their forbearance in not destroying the Anti-Slavery Office, and routing the meeting of ladies? Would they have felt that they had committed a public outrage—a State Prison offence—in thus assembling together for riotous purposes? And is this a small matter in these days of violence and murder? Is the peace of a city to be violated—are the laws to be trampled under foot—are our lives to be sought and taken, with impunity? The Mayor ought not to have, concerned himself, or cared, whether Mr. Thompson was to be present or absent; nor was it sound policy in him to comply with the demands of the rioters, by assuring them that Mr. Thompson was not in the city. By so doing, he weakened his own authority, and strengthened the hands of violence. He erred, also, most grievously—through weakness rather than malice, I doubt not—in assuring them that I had left the building. It was not for them to know whether Mr. Thompson or myself was present—but it was for the Mayor to disperse the mob, and maintain the supremacy of the laws.

(Remainder next week.)

## THE WEIGHTIER MATTERS OF THE LAW.

We have received from a friend, the Annual Report of the Synod of Michigan, which held its second annual meeting at Adrian, Oct. 1, 1835. It is a most encouraging sign of the times, that the Ecclesiastical Bodies are coming to pay so much more attention than formerly to the moral requirements of the Gospel. Instead of expending their time and strength and temper upon doctrines of doubtful disputation, they now seem disposed to consider with deep anxiety, 'the weightier matters of the Law.' The greater part of the session of the Synod of Michigan, seems to have been spent in the consideration of the right observance of the Lord's day—the duty of abstinence from the use of intoxicating drinks—the subjects of Slavery and of War. On all these topics they have passed resolves, which show the high moral standard they are disposed to raise, even that of entire abstinence from all that is evil, or may lead others to offend. We give the following extracts:—

The report on the subject of Slavery was again called up, discussed, amended, and UNANIMOUSLY ADOPTED, as follows: 'In the opinion of your committee, the subject of American Slavery is one of deep and solemn interest, and yet, one whose associations are fraught with serious danger to the church of Jesus Christ. The unusual irritability of the public mind respecting it, and the differing views of professing Christians, require of Synod, peculiar caution and kindness in expressing their sentiments. To convey a just impression of our disapprobation and abhorrence of the numerous and appalling evils of Slavery, and, at the same time, to 'keep the unity of the Spirit in the bonds of peace,' has been the object of your committee. They offer, therefore, for the sanction of Synod, the following resolution, viz: Resolved, That this Synod believe the buying, selling, and owning of slaves in this country, to be A SIN BEFORE GOD AND MAN; that the system of American Slavery is a great moral, political, physical, and social evil, and ought to be immediately and universally abandoned—and that it is our duty by the use of all kind and christian means, and, especially, by cultivating a spirit of sympathy and prayer for the enslaved and their masters, as well as of general moderation and wisdom in the dissemination of truth and light, to endeavor to hasten the happy day of universal emancipation.'

The Moderator, from the committee on the subject of War, presented the following report, which was unanimously adopted:—

Resolved, 'That this Synod believe that war in all cases, is incompatible with the spirit and principles of the gospel, unless, as in the history of the Israelites, an express command to engage in it, be given from God, for the purpose of executing his vengeance on the ungodly.'

Resolved, 'That it is the privilege of all true christians to decline military service on conscientious grounds; and that all who do so, are equally entitled to exemption with the Society of Friends,' whose example, in this respect, the Synod deem worthy of all imitation.

Resolved, 'That it is the duty of ministers of the gospel to inculcate the principles of peace, and to exhibit more frequently and more fearlessly, the unholiness, and ruinous tendency of war, and the practicability of honorably adjusting all national differences without a resort to arms.'

MARRIED.—In Philadelphia, October 15, by the Rev. Mr. Proctor, Mr. Ridgway Young of Delaware, to Mrs. Jane Easton.

## 'SOUND DOCTRINE.'

This is the caption placed over the following resolutions in the last Boston Recorder. The editor of that paper has arrayed himself, from the beginning, against abolitionism; for five years he has not ceased, in season and out of season, to oppose its principles and its measures. And yet he publishes as 'sound doctrine,' resolutions that embrace the whole sum, the length and breadth, the height and depth, of Abolitionism, ay, of Garrisonism. Does Mr. Tracy, in publishing these as sound doctrine, while he opposes Abolitionism, mean to have it understood that Abolitionists hold other sentiments than these? If so, let him show the difference.

The close of the last resolution says 'in this sense.' We wish to ask how many senses have the words that sin 'should instantly cease.' To our mind, they have but one, namely, that the sinner should immediately cease doing the thing that is sinful. Will the astute editor of the Recorder give us the others?

Here are the resolutions:

## SOUND DOCTRINE.

At a regular meeting of the Franklin Association, held at Hawley, Mass. Nov. 10th, 1835. Resolved, It is highly important that the citizens of the United States sustain the right of discussing freely the subject of slavery, and expressing properly their opinions.

Resolved, That we look with alarm and decided disapprobation at the riotous spirit so often manifested in opposition to free discussion and the regular administration of law.

Resolved, That man has no moral right to consider and hold man as property; that the claim to do so is a sin offensive to God and injurious to man, which should instantly cease; and that, in this sense, all slavery ought to be immediately abolished.

Resolved, That these resolutions be forwarded to the Editors of the Boston Recorder and New York Observer for publication, signed by such members of the Association present as are in favor of them.

THEOPHILUS PACKARD,  
THO. H. WOOD,  
ARETAS LOOMIS,  
BENJAMIN F. CLARKE,  
WALES TILSTON,  
TYLER THACHER.

## REMEMBER THE DISTRICT OF COLUMBIA.

Our friends will not forget the petitions to Congress: Though the list of names already sent in from various quarters, to the Anti-Slavery Office, is of a very respectable length, we desire to see it much longer, before the time arrives for sending it to Washington. Those who have copies of the petition, should be diligent in obtaining signatures, acting with the spirit and energy of men who 'remember those that are in bonds, as bound with them.' Give every one of suitable age, an opportunity of signing. And to all we would say—to all at least, who desire to see our national metropolis purified from the foul pollution and redeemed from the deep disgrace of slavery—do not wait for the paper to be brought to you, but if you know of one in your vicinity, go where it is to be found, and affix your name. Remember, while slavery exists in the District of Columbia, the North is directly implicated in the guilt of slaveholding. Remember, northern legislators, by their official acts, uphold the system in that district now, and that without northern votes it could not be upheld; for the free states have a majority in Congress. Bear these things in mind, and act accordingly.

## A NUISANCE.

By referring to our Refuge of Oppression, it will be seen that a grand jury in Virginia, has solemnly and with all due formality presented 'the free population of the commonwealth as a nuisance,' and called on the Legislature 'for such action as may facilitate their removal out of the country.' If the grand jury speaks the prevalent sentiment of that region, the 'free population' must be endowed with an uncommon share of candor and frankness, and it might not be a wild conjecture that they have been putting up—not unheard or unanswered—the oft-quoted petition of Burns,

'O would some power the gulfie gie us,  
To see oursel's as others see us.'

The presentation of the American Anti-Slavery Society, reminds us of the exploit of the valorous Balmawhapple, who discharged his horse-pistol at the battlements of Edinburgh castle, by way of retaliation, for the throwing of a cannon ball from one of the castle guns, over the heads of his troop.

Having waited long enough, and waited in vain, for the proper authorities to take measures to bring to justice the perpetrators of the outrage in this city, on the 21st ult., we now request all who can furnish valuable testimony, or communicate facts and information calculated to lead to the identifying and conviction of any of the offenders, to send their statements in writing, to the Anti-Slavery Office.

## REV. C. P. GROSVENOR.

We have received encouraging accounts of the labors of Mr. Grosvenor, in Worcester County. He has preached in many of the towns with good effect, and we expect soon to hear of the formation of a large County Society.

Respect for Law—Love of Order.—Hitherto the Bostonians have been affected with a sort of holy horror at the mention of mobs; and other cities which have suffered from the visitations of King Mob, have come in for no small share of their solemn maledictions. The following account of a 'little bit of fun,' as certain Boston editors facetiously term the affair alluded to, will show how much these boasting 'descendants of the Pilgrims' regard the majesty and supremacy of the laws—how much they love the peace and order of their community—and how ardently they are attached to the liberty of the press, and the freedom of speech.—*Phila. Com. Herald.*

## MONTHLY CONCERT.

The Monthly Concert, for slaves in the United States, will be held in Congress Hall, corner of Milk and Congress-streets, on Monday Evening next.

DIED.—In this city, Mr. George Mills, aged 59 years, after a lingering illness, which he bore with firmness and resignation. He is regretted by all who knew him, but thus we trust he has gained a blessed immortality, whilst his family are left to mourn a loss that cannot easily be repaired.—(Com.)

In this city, Nov. 22d, Ann Lucretia, aged 2 years, third daughter (and second deceased) of J. Cuts Smith.

## BOARDING AND LODGING

For transient colored persons, may be obtained at JOHN TAYLOR'S, No. 3, South-st. Nov. 24.



## LITERARY.

[For the Liberator.]  
THE APPEAL.

No person, held to service or labor in one state, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor; but shall be delivered up on claim of the party to whom such service or labor may be due.—Con. U. S. Art. IV. Sec. 2.

New-Englanders—New-Englanders!

Your spangled banner waves,  
O'er those, who, borne to freedom's meane,  
Are basely held as slaves!  
To the battle-ground of freedom,  
The martyred patriots' home;  
The tyrant for his victim may  
By none be forbidden come!

New-Englanders—New-Englanders!

Your fathers shed their blood,—  
They fought a tyrant's hireling band,  
O'er green field and o'er flood—  
Upon the plains of Lexington,  
They fearlessly did die—  
And in old Bunker's bosom cold,  
Their mangled corpses lie.

New-Englanders—New-Englanders!

A voice does thence arise,—  
The spirit of the martyred dead,  
Descended from the skies;  
Calls on their recreant children, now  
To cleanse them from the stain,  
That lingers on the nation's brow,  
And dims its golden fame.

New-Englanders—New-Englanders!

O, list ye to the grave—  
Cast off, as foul, the black reproach—  
Your fathers' memory save.  
Proclaim to a despotic world—  
Write it, that all may see,  
That man does freedom's image bear,  
AND HERE HE SHALL BE FREE!

New-Englanders—New-Englanders!

Their dim and shadowy forms,  
Ride over hamlet, village, town—  
Their chariot, clouds and storms!  
And when the midnight winds are loud,  
To chant their lullaby,  
All mingling with the troubled sound,  
Is heard the spirit's sigh.

New-Englanders—New-Englanders!

O, why do freedom's fires,  
Lit up, on freedom's altar stone,  
By death gasp of your sires,  
Burn low? And why the victor's wreath  
Your trembling hearts allow;  
A chaquet, formed of choicest leaves,  
To grace a monarch's brow?

New-Englanders—New-Englanders!

For shame! for shame! New-Englanders!  
Up, and in many pride,  
The taskman's chains that bind you now,  
Throw manfully aside!  
And say, that men no more shall point  
At freedom's shrine with scorn;  
'See! men from freedom's altar horns,  
To hopeless bondage borne!'

SHADE OF WARREN.  
Groton, October, 1835.

\* See 'The Task,' Book II. Lines 40, 41, 42.

## [For the Liberator.]

## HYMN.

For the Concert of Prayer for Slaves.

'Break every yoke,' the Gospel cries,  
'Let the oppressed go free';  
Let every captive taste the joys  
Of peace and liberty.

Lord, when shall man thy voice obey,  
And rend each iron chain,  
O when shall love its golden sway  
O'er all the earth maintain.

Send thy good Spirit from above,  
And melt thy oppressor's heart,  
Send sweet deliverance to the slave,  
And bid his woes depart.

With freedom's blessings crown his days—  
O'erflow his heart with love,  
Teach him that strait and narrow path  
Which leads to heaven above.

H. W. H.

Gilmanston, Nov. 14, 1835.

[From the Struggler, a newspaper edited in Philadelphia by an association of colored men.]

## TO GEORGE THOMPSON.

BY A LADY OF PHILADELPHIA.

There's a wreath for the brow of the conqueror,  
There's a halo around his name,  
There's a gorgeous pall and a sepulchre,  
And a star in the scroll of fame.

There's a glittering circlet for kingly brows,  
There is pomp, there is splendor and power,  
A throne where the servile courtier bows,  
Bright through for the festival hour.

There are laurels for talent and learning and genius;  
There are worshippers crowds at that shrine,  
Whose dazzling lights shine resplendently o'er us,  
Like diamonds from India's mine.

There are wreaths for America's patriot band,  
By American freemen entwined,  
Who boldly proclaimed o'er a suffering land,  
Equal freedom and rights to mankind.

But where is the wreath for thy brow, bright stranger?  
Say, where are the laurels for thee?  
Thy path is through warfare and peril and danger,  
Thy cause—from all thralldom to free!

Oh! would'st thou a chaplet of laurel wear  
In the 'land of the free and the brave?'  
Point not to the cloud that is resting there,  
And name not the wrongs of the slave.

But point to the page of her fame and her glory,  
And the stain on her 'scutcheon forget;  
And learning and talents will listen the story,  
And laurels be thine—even yet.

If the rights of the bond and the outcast inspire thee,  
If the cause of the SLAVE be thine,  
Though scorn be the wreath which our country hath  
twined thee,  
There's a being, a power divine!

Then waken a nation that quietly sleeps  
In a splendid, a glittering dream;  
Though woe is around them, though misery weeps,  
Go, burst as a bubble, their scheme.

Go tell them that vain is their lordly oblation,  
And vain is the cloud and the prayer,  
While the feast of oppression hangs over a nation,  
While millions of slaves are there.

Then onward; by scorn and opprobrium surrounded,  
There are hearts that are praying with thee,  
That soon thine 'our land may the trumpet be sounded,  
'Ye oppressed and degraded—Go free.'

\* Colonization.

## MISCELLANEOUS.

## VOICE OF THE PRESS. No. II.

## FREEDOM OF SPEECH AND OF THE PRESS.

The late riot in Boston, to put down the Abolitionists, affords such an opportunity as rarely occurs, for bringing home, impressively, to the consideration of the people, the importance of sustaining those great principles, which lie at the foundation, and which are, in fact, the very germ of all civil and mental liberty. Such an occasion ought not to be suffered to pass unnoticed or unimproved. The times, when these rights were deliberately withheld or questioned, have so long passed, and such unlimited freedom has so long been enjoyed, that some such occurrence as this at Boston, was almost necessary to arouse us to a knowledge and sense of the duty, which devolves upon us, at all times, and at all hazards to defend these primary principles of liberty.

It matters not whether the majority think Mr. Garrison's principles right or wrong. It is sufficient for him, and it is sufficient for any man, that, without violence or injustice, he chooses to advocate them. Things have come to a fine pass, if a man may attempt to prove nothing except what the majority are willing to have proved. And if there be in this country, a majority, on any question, so strong that they can, and so insolent that they dare, either by exciting mobs, or by any other means, overawe their opponents, and thus deprive them of the privilege of propagating doctrines, which they do not like, it is quite time that we know it; and that, before we become accustomed to wear the yoke of this many-headed despot, we rally and re-conquer our freedom.

This mob at Boston was distinguished and disgraced above all ordinary mobs, both by the meanness and atrocity of—if the expression may be allowed—its principles. For most of the ordinary mobs, some partial justification can generally be found. They frequently have for their object, the demolition of those dens of impurity and vice, where the young and the virtuous are enticed, and corrupted and ruined. Sometimes, as has been the case in England and Ireland, mobs have been excited by the rapacity or injustice of capitalists, by the oppressive legislation of an aristocratic government, or by the gripings of famine and want, for which no other mode of relief was seen. The riot at Baltimore had, for its object, to take vengeance on a few rich individuals, for having plundered and defrauded a large number of the laboring poor. The mob that burnt the convent, had, for their object, to rescue the weak from the power and tyranny of the strong. Too indignant, at such a violation of the liberty and rights of the helpless, to brook 'the law's delay,' they took it upon themselves to teach tyranny the lesson that it needed. Yet this mob, in favor of liberty, has been cried out against as something most horrible and abominable, as disgraceful, in the extreme, to human nature; while this mob in Boston to put down liberty, this mob, got up by the strong for the purpose of trampling upon the weak, has been countenanced and approved. Scarce a press in that city, except the three democratic ones, has had the courage to vindicate the violated rights of an unpopular man, or to raise its voice against this atrocious attack upon the freedom of discussion, and how is this to be accounted for? The 'whig press has told us how. The mob was a 'well-dressed' mob, a good society mob, a 'gentlemanly' mob, a mob countenanced by 'men of wealth and standing.' It was no mob of the rabble—no vulgar mob—no mob of the 'poor' and desperate—it was the 'moral worth' party's mob. Furthermore, it was not a mob for pulling down the houses of the rich, or for violating their rights of property—it was only a mob to take away the rights and liberty of a 'poor printer—a mob to take vengeance on him for indulging an unfashionable humanity—a mob to disgrace him—to alarm him for the safety of his life, and thus teach him that it would not do for such fellows as he to think of 'opposing public sentiment!' or of advocating doctrines, which 'the wealthy and respectable' had decided it was best that the community at large should hear nothing about—particularly at this time. And the servile, good-society presses of the city dare not raise a note of indignation at all at this outrage. They are degraded at the feet of the ruling party. They are afraid to advocate the rights of this oppressed man—afraid in so doing they would but advocate the most sacred rights of every man in the community, and would no more advocate Abolition than they would Mormonism—they dare not do it, lest they shall be suspected of being tainted with his doctrines, and thus make themselves obnoxious to the disapprobation of 'the wealthy and respectable.' Shame on such base and cowardly subservency.

When the good-society party of Boston wish to make another attempt to overawe their opponents, we advise them to leave the Abolitionists, and turn their attention to another quarter. There is a party in Boston, who advocate doctrines many times more unpalatable to their tastes, than those of the Abolitionists—doctrines which are designed to take effect, and are actually taking effect, in their own city—doctrines most odious indeed to 'the wealthy and respectable'—doctrines too, which, if the aristocracy are to be believed, are of the most dangerous tendency, calculated to overturn the very foundations of the government, and prostrate all law and order. This party call themselves the Workingmen's Party. As individuals, they are so 'poor,' and they discuss principles in such 'defiance of public sentiment,' that their rights and liberties, certainly cannot be of much consequence. Besides, they are not even so 'wealthy and respectable' as the Abolitionists. Here, then, is a most rare opportunity for the 'moral worth' party, the 'good order' party, the 'well-dressed' party, to show their patriotism and courage by attempting to suppress the freedom of speech and of the press. But will they do it? Oh, no. These 'gentlemanly' fellows know that, in such a mob, there would be blows to take as well as blows to give. They know that, in such a case, they would come in contact with men whose principles would permit them to repel, by force, any such assault upon their rights. These 'well-dressed' gentry know that their handsome figures might suffer in a contest with the vulgar working-men; and that, perchance, heads, that had known little of men's rights before, might have a little knowledge on that subject beat into them. They choose, therefore, to show their courage by attacking those, whose religious principles, they know, forbid resistance.—This is honor! This is chivalry indeed! This is the party, that will, no doubt, save the country, and the Union, and 'the Constitution!'—provided, always, they can do it without soiling their fine coats, their nice gloves, their new hats, and without coming in contact with the rabble.—Woonsocket Advocate.

[From the Lynn Record.]

We take the following verses from the New England Galaxy, a paper which takes no part relating to Anti-Slavery, but denounces the 'respectable mob,' which with other mobs have been brought upon all parts of our country by the newspapers here mentioned and others which might have been mentioned in the same connection. If there are any fiends in human shape, who ought to be held up to the scorn and detestation of every American citizen, they are the editors of these mob-exciting newspapers; and we are glad to find every mob-exciting press in the community condemning them. These mob-exciting editors are the enemies of their country—the enemies of freedom—of the liberty of speech and of the press. They are the incendiaries—the wretches who would murder

peaceable citizens for money, and fire their dwellings, and carry carnage, terror and death through the land. Be it remembered, that the 'respectable mob' of 'well-dressed men' in Boston, who attacked an assembly of ladies, and inhumanly dragged a virtuous citizen with a rope through the street, was encouraged and openly called out, by the Commercial Gazette, a paper in Boston devoted to Nullification.

## ULTRA-ISM.

## PROLOGUE.

[Enter the New York Courier & Enquirer.]

Solus.] Oh this is glorious! A vivid flame  
Is burning now from the disputed bounds  
Of distant Maine to Georgia's cotton fields  
And both inclusive! I will make of this  
A noble hobby—I will swell my list—  
I'll say that law is nothing in the case—  
That our good citizens may Lynch and tar  
And feather as they please! Five hundred names  
Is the least estimate on this great chance!  
I thank George Thompson Abolitionist!

[Enter the Boston Atlas.]

Atlas. Ha!—save you Courier—Stormy times are these!  
Behoves us keep a good look-out to windward  
—How act you, sir, in this?

Courier. O root and branch  
Must foreign emissaries be destroyed?

Atlas. Agreed with you—and though we both, of course  
Tremble to think of mobs—

Courier. Oh certainly—  
Atlas. Yet what's the use of losing half our list  
By honest independence? E'en though we  
Decried the measures of these thoughtless men?  
Yet if we rail the mob, there's some will shout  
—At heart thou art an Abolitionist!

Will they?

Courier. They will! I'll take my oath upon't.

Atlas. And our subscribers would much rather have us  
Catch all our cues from them, and gently follow  
Whither they choose to lead—oh yes—my way  
Will be to please the public and myself  
By sentences and thoughts equivocal.  
Good milk and water, if there's sugar in it  
The public likes and it will fatten on't,  
And hasten to subscribe.

[Enter Commercial Gazette, just from dinner.]

Com. Gaz. O friends, a pickle dreadful we are in!  
Good Heaven preserve us! I'm no friend to mobs,  
But if I say a word against them now  
Subscribers will fall off, and I shall lose  
My means to purchase dainty things to eat,  
And the next summer there'll not be for me  
A cent for capons, salmon and green peas!  
I'll dodge the question!

So will I!

And I!

Exit severally.

GAG LAW. The advocates of a law to violate the Constitution, to abridge the freedom of speech and of the press, need not give themselves any trouble on that subject. The work is already done to their hands. The mob effects what they wish the law to do. All necessity of memorials, petitions, debates, first, second, and third readings, and all other legislative steps towards the enactment of the desired law, to silence FREEMEN, is precluded by the willing disposition and the ready hand of the mob. Firebrands, brick-bats, tar and feathers, act much more promptly and efficiently than any law would be expected to do. Those papers, therefore, which clamor for a gag law, act very unreasonably, since they already achieve, by exciting the mob, much more than they could effect by procuring the passage of the law.

This is a country of laws; has been repeated a thousand times. Oh indeed it is a country of laws. We have plenty of them. No country perhaps is blessed with so great an abundance. Thousands are enacted, by the different states, and by Congress every year. But the misfortune of it is, that they seem to be made, 'like pie-crust, to be broken.' There is no want of laws, heaven knows—and so do those who have been lynched in person and property,—but there is a want of respect for them. Society is, in effect, resolved into its natural elements. Each man has become 'a law unto himself'—not to restrain himself, however, but to annoy and injure his neighbor. The doctrine of equal rights, which 'keeps the word of promise to the ear,' is quite exploded in practice; and 'the enjoyment of life, liberty, and the pursuit of happiness,' depends on the caprice of every man's neighbor—or upon any number of his neighbors, who choose to combine together and rob him of them. Is there ever to be an end of this state of things? or is anarchy to become perpetual?—New-York Transcript, Oct. 27.

RIOT IN BOSTON. It will be seen that they have had a touch of mob law in Boston during the last week. We hope, that, hereafter the papers of that city will have the modesty to withhold their censures of Baltimore, or any other place where riots may prevail; for, of all causes ever assigned for such an outrage, that of the assembling of a few women, peaceably and quietly, and for a lawful purpose, is the most trifling. Magnanimous Bostonians! You have indeed accomplished a noble, a worthy object! The whole city has been in commotion; the laws of the State have been violated and the peace broken; a reckless mob has paraded the streets in mid-day, without restraint from the constituted authorities;—and all for what? Oh, for what, indeed? Why, surely, for nothing more nor less than to break up a meeting of thirty or forty inoffensive and defenseless females! Well, the object is accomplished, and not a word do we hear of the arrest or punishment of any of the rioters. Hence we are to infer that, hereafter, mobs are to be tolerated and upheld in Boston.—Worcester Spy.

## LETTER ON HAYTI.

Correspondence of the New York Working Men's Advocate.  
CAPE HAYTIE, Sept. 29th, 1835.

MR. GEORGE H. EVANS:

Dear Sir,—In my last letter from Pto. Plata I endeavored to give you a short description of that place and its vicinity. Since that time I have rode on horseback in company with one person and a guide to this place, where I now am in good health, a distance of two hundred miles or more, chiefly within a few miles of the coast, through an uninterrupted scenery of the most romantic order, sometimes over level and very extensive prairie pastures, well peopled with the finest cattle I ever saw, mixed here and there with flocks of sheep and goats, and every where abounding with wild guinea fowls; at other times we crossed clear and rapid streams of water, coming from between the mountains situated a few miles further in the interior, and of an height seldom less than one, or more than three thousand feet, and thickly wooded to the top. This space, between the sea and the mountains, of about two to three leagues wide, is a rich alluvial valley, gradually rising from the sea to the foot of the mountains, which are also very fertile and well wooded, and lay convenient for cultivation. This valley of level land is interrupted in two places by mountainous ridges, which extend down to the sea, one immediately below Pto. Plata, the other at Point Isabelle. In most places the luxuriant growth of timber was thickly interspersed with the elegant royal palm, and covered a deep soil of incomparable richness and fertility, mostly convenient to water power for machinery. That part of the Island, formerly Spanish, terminates at a flourishing and romantic little town called Laxavon, which is watered by the river Massacre. This river formed the boundary line between the former Spanish and French pos-

sessions of St. Domingo; it falls into the sea a small distance east of Fort Dauphin, now Fort Liberté, which lays 15 miles to the S. W. and is a very extensive well laid out town, conveniently watered by a clear river, which flows partly around it. The houses are elegantly built of stone, and covered with French tiles; many of them, however, have been taken down and removed to furnish materials for other buildings. Its harbor is excellent, and superior, I believe, to any other on the whole island. Here begins the famous Plane of the Cape, 36 miles distant, through which its wide, level, and well laid out road, bordered with high, shady logwood hedges, still exists; in some parts it passed over pasture or prairie lands, but generally the massy remains of extensive stone buildings indicated the value of the soil of its former sugar plantations, now mostly grown up with woods. Many old plantations are still more or less under the cultivation of sugar, but the extreme scarcity of hands to hire renders the extensive cultivation of that staple at present impracticable.

Passing through the very rich and extensive alluvial plantations of the Grand Riviere, we arrived at Cape Haytien about 9 miles distant from it. This City (formerly Cape Francois), is built on a level plain, just under a romantic mountain of perhaps 2000 feet high. The great extent and magnificent remains of elegant and extensive stone buildings, indicate its former wealth, founded upon the richness and extent of its soil, when it stood the peerless Mistress of American opulence. It seems now recovering a little its importance, which will no doubt keep pace with the present increase of population and cultivation throughout the Island.

Excepting Saturdays and Sundays, the great market days, when all is alive with well-dressed good-looking people, few persons are to be seen in the streets. This is owing to the great scarcity of domestic servants, who can employ themselves more profitably upon their own lands, liberally bestowed by Government, whose policy it is to discourage all negative and unproductive occupations.

I will now close this letter by a few observations upon the people inhabiting the country between Pto. Plata and Cape Haytien, their complexion, moral habits, etc. In that part formerly Spanish, that language is still retained, though the French is generally understood, and most soon predominates, as the law requires that all records and public documents shall be kept in French. A great tendency to white is also observable in the complexion of the people, which seem to be changing very fast by intermixture with color. Soon after crossing the river Massacre, the French language predominates, or rather the Creole, for both are spoken and generally understood. The complexion of the inhabitants, too, are generally darker, indicating a greater predominance of African blood, but no general color can be said to characterize any section. The extremes of white and black, when divested of all legal preference, as in Hayti, are more commonly found in conjugal union than otherwise, and as no distinctive predilection of color has yet manifested itself, the national complexion is continually changing, and must finally depend upon the sources of population from whence the color is derived.

I found no tavern or public house on the whole road—we lodged wherever circumstances rendered it most convenient to stop. Every where we found gratuitous hospitality and welcome, with an abundant supply of wholesome provisions, such as pork, fowls, honey, corn, cassava bread, and delicious plantains and fruit. The lonesome and romantic woods were interspersed with small farms of one family each, all living in careless abundance, and full of healthy children. Some of the towns had a more fashionable and military appearance, and it seemed to be a general custom of every Commandant to assume the prerogative right of offering hospitality to strangers, and where we met, not only a friendly welcome but genteel and fashionable accommodations. No tale of robbery or personal insult could be heard of. The houses of these farms are of the most simple construction, with posts of durable wood set in the ground, and wattle and enclosed with palm-tree clapboards, and generally covered with the same; they were mostly open so as to allow a free circulation of the cool breezes of this healthy climate. I neither have seen nor heard of one instance of sickness as yet, nor any kind of indisposition, in my whole route. They appear to be a healthy and good looking people, and in the towns fashionable, with many women of excellent beauty. I could discover no prejudice of caste, although whites seemed rather to be treated with most deference, which I imputed either to their being considered as more helpless or their being supposed to have the most money; but all seemed to mix together equally in society, which was regulated by the conditions of the individuals only.

My next communication will probably be dated from Pto. Au Prince, and will contain such new matter as may grow out of further observations. I remain, very respectfully, &c.

The British Anti-Slavery Society held its anniversary, May 15. Lord Brougham presided. The following resolution was offered by Daniel O'Connell.

That this Meeting contemplates with great satisfaction the active exertions now making in France for the extermination of Slavery from her colonies; and also regards with solicitude the exertions which are now making in the United States for the abolition of slavery, and warmly sympathizes in the labors of those who are engaged in this arduous undertaking, and earnestly trusts that the day is not distant when America shall no longer incur the reproach of holding in bondage upwards of two millions of human beings, and of allowing prejudice against color to perpetuate the injuries and degradations of the negro race. And this meeting, entertaining a deeply rooted horror of the slave trade and of slavery, will rejoice to co-operate with all Societies in every part of the world, having for their object the immediate and utter extinction of these enormous evils.

Another resolution states that the meeting had learnt with inexpressible grief, that the traffic in slaves is still carried on to an enormous extent, and with increased cruelty, under the flags of foreign nations, but more especially under those of Spain and Portugal. And they state as their conviction, that the only measure which can effectually put a stop to the slave-trade is the total extinction of Slavery.

The meeting express their acknowledgments to many of the Governors of Colonies, to the ministers of religion generally, and to the missionaries of various denominations in the Colonies, for their zealous, prudent, and indefatigable exertions in explaining to the emancipated negroes the nature and extent of the freedom accorded to them, and in impressing upon their minds the solemn obligations under which they are laid by the authority of christianity to a peaceful, sober, and industrious conduct.

The London Morning Herald satirises 'the land of the free,' by following a national song entitled 'Lines on the American Flag,' which it finds in a southern paper, with 10 advertisements for negroes wanted, for sale, and runaway; and winds up the article with the following:—

'And yet, notwithstanding all this openly avowed traffic in slaves, Jonathan would have the world believe that his country is par excellence 'the land of the free!' Fiddle de de, brother Jonathan—your vaunted 'stripes' remind us of the 'marks of the whip' on the face of Mr. Bird's negro woman

attley; and 'all the world may see' that your stars are bedim'd with the signs and graces of thousands and tens of thousands of human beings whom you detain in hopeless slavery.'

The following Letter needs no explanatory comment. It is worthy of the serious consideration of all who are disposed to take the execution of law from the hands of its constitutional agents, and all who look with favor upon popular movements in advance of legal operations.—Courier.

HARDYMAN COUNTY, Tenn.

Sept. 25th, 1835.

To his Excellency Hiram G. Russell, Governor of the State of Mississippi.

Sir:—You will duly appreciate the motives and feelings which prompt me to make this appeal to be constituted authorities of the State of Mississippi, who are informed that I am the aged and distressed father of JOURN HULLUM, who, with four others, fell a victim to the fury of the merciless Mob at Vicksburg, on the 6th day of July last, and I have waited with painful anxiety to learn that the ordinary steps had been taken to bring the culprits to justice, but as yet I have had no indication that any such have been made, either by the executive, judicial or ministerial officers.

I am constrained, therefore, by the ties of parental affection, and a solemn duty which I owe to my country, to bring the subject directly before you, and through you and the public journals to ask that justice as a favor which the laws of my country entitle me to demand as a matter of right. The circumstances of this unparalleled outrage have been so extensively circulated that I presume you are in possession of the most prominent facts, enough at least to satisfy you and the public that murders have been committed, and that the murderers have been allowed to pass with impunity. In ordinary times, which homicide is committed, an opportunity is afforded the relatives and friends of the deceased, to visit the jurisdiction of the offence to prosecute the criminals, but in this instance, I am informed, and have good reason to believe, that should any one attempt to do so it would be at the hazard of his life. This is an alarming state of society, and which, if not shortly corrected by an energetic and efficient administration of the laws, we may bid adieu to liberty and justice, the wisdom and purity of our boasted institutions, and all those constitutional rights and privileges, which are the pride and the glory of every virtuous American citizen.

I should consider myself a cold and unfeeling father, an unworthy member of society and a faithless professor of the Gospel of Peace, if I omitted to present this humble petition for justice. You, sir, as Governor of the State of Mississippi, are sworn to see that the laws are faithfully executed—you are sworn to support a constitutional form of government, which declares that all men are born equally free and independent—that the people shall be secure in their persons, houses, papers and possessions from unreasonable searches, and seizures, without evidence and legal process—that the right of trial by jury shall remain inviolate—that courts shall be open, and every man for an injury do him, in his lands, goods, person or reputation, shall have remedy by due course of law without sale, denial, or delay, and that no freeman shall be taken or imprisoned, or deprived of his life or property, but by the judgment of his peers or the law of the land. Yet, with a total disregard of these republican declarations and the solemn oaths and obligations to support them, John Hullum, a free citizen of the United States, was assailed by a mob of armed men without warrant of law or the charge of any specific offence! The door of the house in which he was tenanted was broken down, after they were warned of the consequences, and in attempting to defend his person from the assault of the mob, he shot and killed Dr. Bodley, the leader of the gang, which he had a right to do, and what any other man similarly situated would have done. After this occurrence, it is said that the mob was excited to a frenzy, they fired into the room and John Hullum fell, receiving at least three mortal wounds. In this mangled and helpless condition, he was brutally dragged to a gallows and hung, while in the expiring agonies of death.

It is alleged he was a gambler—if this was a fact it was susceptible of proof, and he was amenable to the laws; and if the good citizens of the State have neglected to provide an adequate remedy for this common vice, a heavy weight of responsibility rests upon them. It is a great and growing evil and should receive the pointed reprobation of the civilized world; and to arrest it, no one can feel a greater solicitude than myself. But a grossly mistaken policy is pursued by the professional and the occasional gamblers, than comports with my ideas of moral philosophy. The thief who has stolen one-seventh part of his property has a character but little better, if any, than he who has pilfered all that he possesses. So with the gambler, one act of gaming is as much an evidence of an evil propensity, as that one theft distinctly marks the rogue. The man who plays for money once a week for the sake of unlawful gain, is a gambler, and he who does so once every day, is but a gambler more depraved; they are nevertheless both gamblers and should have the same place assigned them in society. I make these observations with no other view than to place the subject in a proper light, and that all those who are guilty of the vice of gaming may be stigmatised agreeable to their deserts. For notwithstanding the apparent shock of the moral sensibility of the citizens of Mississippi, there is no part of the United States where the despotic vice is so grossly practiced, among the officers of the law, from the supreme judge down to the constable. And a species of gaming without doubt more reprehensible than any other, (I mean turf racing) in consequence of the species and imposing pretext for its toleration, is not only allowed but encouraged in the whole South, as though it was a domestic virtue.

These are startling truths, and I allude to them not to palliate the offence, but to show that the recent crusade at Vicksburg was not so much the result of a deep and abiding sense of justice and virtue, as it was of wicked hearts, bad passions, personal revenge and a reckless spirit of insubordination to the laws. As an evidence, one of the principal actors was in the constant habit of visiting gaming houses, and who had previously by his seductive arts, contributed perhaps more than any other man, to lead the unfortunate victim of his personal vengeance into those sinks of iniquity. Inclosed are the names of 16 persons who were engaged in this horrid trade, and the names of nine witnesses of the fact, which I humbly trust you will forward without delay to the Attorney General or other officer at Vicksburg, charged with the prosecution of the defendants.

Respectfully,  
DUKE W. HULLUM.

\*Names omitted in copy.

I cannot comprehend the sneers of witty wits, at what they call constancy. If beings are united by any other consensations but love, constancy is of course impossible, and I think, unnecessary. To a man who is in love, the thought of another woman is uninteresting, if not repulsive. Constancy is human nature. Instead of love being the occasion of all the misery of this world, as is sung by the fantastic bards, I believe that the misery of this world is occasioned by there not being more enough. Happiness is only to be found in a recognition to the principles of human nature, and these will prompt very simple manners. For myself, I believe that permanent unions of the sexes should be early encouraged;—nor do I conceive that general happiness can ever flourish but in society where it is the custom for all males to marry at eighteen. This custom, I am informed, is not unusual in the United States of America; and a paucity of conduct, which Europeans cannot comprehend, but to which they must ultimately have recourse. Primal barbarism and extreme civilization must arrive at the same result. Men, under these circumstances, are actuated by their organization; in the first instance, instinctively; in the second, philosophically. At present, we are all in the various gradations of the intermediate state of corruption.—Continued Fleming.